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In This Issue: Is Freemasonry In Transition?

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To lift him out of the mire
And bring that brother back again
And save him from hell's fire?

If your Cable Tow won't reach that long
Your duty to fulfil
You'd better bow your head in prayer,
Pray God for one that will.

ELIAS GRIFFIN HODGKINS



VOL. 38 NOVEMBER, 1942 No. 3

RETURN All the host of friends and fraters of Grand Master Albert A. Schaeffer of Massachusetts will rejoice that he has returned from a brief sojourn in a hospital, as he says, "feeling better than ever."

The arduous duties of high office to any man who takes them as seriously as the grand master does, are an added strain in a busy life and it is hoped the genial G.M. will not overdo his physical and mental powers by overwork.

TOAST This year we are told by Martin Pleschinger, Grand Recorder, that the customary Christmas Toast of the Grand Commander to Templars and they in turn to him, will not be read at the head of the lines.

It was a pretty gesture and significant, but in the present realistic days when "peace on earth, good will to men" is notoriously conspicuous by its absence, an ironical illustration of faith gone astray.

Later, when reason shall again prevail against the powers of darkness, Templars may again, it is hoped, with added emphasis get the merit in their minds of the beautiful message of Christmas.

HOMILY In all the torrent of present passion—of hate and greed and incredible cruelty which sways the minds of men it is well not to lose sight of fundamental elements in the structure of life embraced in what is known as the Christian religion.

For which reason and because it accords with our stated beliefs we are proud that in these days and through these columns we can record the words of wise men, who, gifted with grace and understanding and facile beyond the ordinary, can express to their fellows a philosophy which is both real and comforting in its persuasion.

Joseph Fort Newton, an ardent Mason and a priest of the Episcopal church, has long been known for his sound enunciations. He has in very truth caught the spirit of Freemasonry. His words have enlightened many a dark spot and brought solace and satisfaction when days seemed dark. With pleasure then we print his admirable address to our Canadian brethren recently and commend it to CRAFTSMAN readers.

Also, too, another Churchman in California reviews for us the story of the founder of the Christian religion, Jesus of Nazareth. And the reminder of the faith and promise of that religion is needed now as never before.

We hear too much cynical wisdom from superficial men who have not grasped the real significance of Christianity. Obsessed by other ideas they would have us disbelieve the merit of good—for good's sake. Yet

the whole worth of life lies in trust in an all-wise God who directs toward the only worthwhile goal.

Putting all the essentials of all the materialistic philosophies in one group, they stand puny and unavailing against the all-mighty, all-encompassing power of Divine truth. To this latter all things are possible—all else is of no avail—sterile.

So in the councils of hate that now and then seem to prevail, let us not as real Masons forget that the whole of our Craft beliefs are based upon principles enunciated by and illustrated in the life of the Founder of the Christian religion.

Read the words of Newton and Buehrer and all that other galaxy of fine minds who never lose faith and profit from their words—for indeed there is great profit in them.

PROOF? Perhaps the greatest compliment the Craft has received lately is the enmity of its arch-enemy Hitler. In his ranting style he stigmatizes the Commander-in-chief of the American Army and Navy Franklin D. Roosevelt as "the chief of the International Free Mason Lodges, this half-Jew Roosevelt"; "this super-brigand Roosevelt"; "this old crook who is undoubtedly a super-gangster." Well Roosevelt is certainly a member of our fraternity and his principles are doubtless not those of Hitler. The very vehemence of Adolph's diatribes, however, would seem to give point to the feeling that he is growing just a wee bit worried that his own schemes of world domination are not coming out as planned.

In so far as "super-gangsters" are concerned, we suspect that more than a little feeling of fear is beginning to creep into the foul minds of the super-duper-gangsters of Berlin—in fact, they begin to see the day of their own doom approaching, and it worries them.

YULE—Down through the years from the birth of Christ it has been the custom to celebrate that significant event in joyous surroundings with happiness the dominant note—for to the many millions embraced in the Christian and so-called civilized world it was indeed a fit occasion for celebration.

It has been a tradition which has influenced the minds of many and particularly those human souls in Germany who in simpler days were loyal in their observance of the birthday of the lowly Nazarene.

Now, with the world plunged into war and endless suffering prevailing, it is a bit difficult to recapture the Christmas spirit.

And yet it is that spirit and the significance of Christ's example which holds the greatest hope for humanity. The truth of His teachings must ultimately prevail—so notwithstanding the orgy of bloodshed and cruelty and misery existing we yet are bold to say to CRAFTSMAN readers wherever they may be: "A Merry Christmas and A Happy New Year."

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Alfred Hampden Moorhouse, Editor and Publisher.

IS FREEMASONRY IN TRANSITION?

By ALFRED H. MOORHOUSE, Boston, Mass.

IN COMMON with all human agencies Freemasonry is passing through a period of transition. The expression is trite, for all human progress is but a process of transition from one phase to another. Trouble



today is that evil agencies have thrown the machine into reverse and our motion has been backward rather than forward during recent years. In the violent struggle of moral forces now transpiring devilish agencies would throw the world back to primitive or animalistic days reminiscent of the Dark Ages. These have somewhat belatedly come into contact with moral forces seeking to keep alight the gleam of intellectual truth which has been caught in part and developed imperfectly in the democratic states.

Like the meeting of irresistible force with an immovable body the impact has been terrific with as yet no apparent progressive results on the part of moral force.

It must be obvious to all enlightened minds, however, that Truth will ultimately prevail. The instinct of self-preservation is primary; and false philosophies cannot logically be expected to survive against its all-powerful pervasiveness.

Survival of any society is based on primary values. Even in the animal world *courage* is dominant. In the world of intellect, which is man's exclusive heritage, reason impels toward belief in spiritual forces animating the larger sphere and recognition of a Divine power which actuates all earthly things. Struggle between primal impulse and the higher thought processes is continuous. Careful guard must always be set against any attack on that essential truth.

The secrets of Freemasonry are not easily acquired. Only by "regular and upright conduct" are they to be obtained. This is a truth not always recognized, for pulling against the higher impulses are natural forces of greed, selfishness, and materialistic gains which are permitted in a society not fully conscious of the greater rewards inherent to goodly living. In nature's plan perfection prevails. Only by men's own acts is their happiness marred.

Transition has been gradual through the ages. With occasional setbacks progress has been consistently made.

It may well be that present travail is prelude to a brighter and better world. If lessons can be learned from present excesses and the truth of Masonic virtue be firmly inculcated in the minds of men, universally, this present period of transition may well be the most important ever. It is to be devoutly hoped so.

THE ROMANCE OF FREEMASONRY

An Address by Right Worshipful and Reverend Brother Joseph Fort Newton, D.D., in Toronto

(Continued from October)

Edward Gibbon, in *The Decline and Fall of the Roman Empire*, gave five reasons for the collapse of that civilization which plunged the world into the Dark Ages. It was a great empire, perhaps the greatest the world has ever known, when the genius of the Cæsars picked up the jig-saw puzzle when Alexander the Great had left, and made a Roman Empire. It was the first time the world had unity based upon law and not merely upon force. Wherever the Roman legions went they made roads, they set up courts; and to this day their jurisprudence is a precious legacy of our race.

Why did the Roman Empire collapse? For five reasons, as Gibbon read the record:

First, the rapid increase of divorce; the undermining of the dignity and sanctity of the home, the basis of human society

Second, higher and higher taxes and the spending of public moneys for bread and circuses.

Third, the mad craze for pleasure; sport becoming every year more exciting and more brutal.

Fourth, the building of gigantic armaments when the real enemy was within, in the decadence of the people.

Fifth, the decay of religion, faith fading into a mere

form, losing touch with life and becoming impotent to guide it.

It looks like an untouched photograph of much of the life of our time, does it not, brethren?

Some of our people are very much afraid lest the alien "isms" which infest the earth may affect our body politic with some germ, red or black or some other color. They have a right to be afraid if these trends which brought Rome down cannot be arrested.

Christianity grasped the crumbling, classic world when Rome fell, reshaped it, and saved its culture. But if that faith grows dim in our hearts, what hope have we for our own civilization?

This is a dark picture. To be truthful, one must paint it so. The misgiving in my own mind is back in your minds, too, as I well know. Who knows his way out? Who can see through the mist and the fog?

But, brethren, we believe in God. We are taught that, as one of the first as well as one of the last lessons that Masonry teaches. To me the present world situation is a complete and overwhelming demonstration of the truth and validity of the principles for which Masonry and the Church stand. It is not because men have obeyed those principles that the world is what it is.

No; it is because those principles have been repudiated.

It was a great German poet who said that the history of the world is the judgment of the world; and the history of today is the judgment, based on the word of wrong direction, and "unmerciful disaster follows fast and follows faster."

Everything that is not built on the truth will fall down. A lie cannot stand. The moral order of the world, the moral order of the universe, is against the social and political order of the world.

That is the great hope, to me, and the only hope I have left.

During the year two charming brethren wrote an open letter to me in the press. A most courteous and kindly letter it was, in which they referred to my talk some time ago asking for a "united Masonry in a divided world." They said many interesting things, some that I did not know—and it is better not to know so many things than to know some things that are not so! But it was a most gracious letter; and one of their criticisms, if so gentle a chiding could be called a criticism, was that I put entirely too much religion into Masonry.

That may be so, brethren; but I cannot help it. God put religion into Masonry. It is one of the forms of the spiritual life, one of the most beautiful forms; and outside of my home and the house of God it has my devotion as nothing else has. Do we not need such a great world fraternity as this? Built of spiritual faith; the faith of God the Eternal. The God who is the reason for our existence. The explanation of our being. The consecration of human life,—the faith of man; made in His own image and endowed with a spark of spiritual God-fire.

We need faith in life itself. Not once when I was a young man did I ever hear anybody ask the question,— "Is Life Worth While?" Not once. There were things in life that we did not like in those days, but it never occurred to us to question the value of life itself. I remember the shock that came to me in reading a book entitled "Is Life Worth While?" The question which so many young folk ask in a mood of futility and despair. And I remember, too, the inspiration I got in reading an essay written by an old and grand teacher. He said, "Yes" is you make it so it will be worth while. You will not find it to suit you, you must make it suit you. Take the raw stuff of life and give it shape. That struck a thought and a response in my heart. Always life is worth while if hearts are sound and true. But it will take heroic hearts and well established hearts to stand and keep their poise through the devastating influences that swirl about us in our time.

I go out a great deal with young people and I talk with them and I know something of what is going on in their hearts. I believe the mood of futility is beginning to ebb. I saw that reflected recently in the youth conference which has just been recently adjourned. They were confused. What they wanted to do was not to be "anti" this and "anti" that and "anti" the other thing. They did not want to pass resolutions condemning one idea or another but only to be positive, to have aspirations for the things for which we stand. Our principles are the basis of our civilization and it is not necessary to

be "anti" this and "anti" that. They wanted to live up to those principles and stand by them, and make them fruitful in our own society.

That is the best effect of democracy on your side of the border or on ours. And speaking of that border,— it is invisible but so many Canadian clergymen are coming down and taking the finest churches in the United States that I am in favor of a patrol along that border!

I don't want to seem pessimistic because no Mason has a right to be that. No man who believes in God will lose hope nor will he let any other man lose hope. God is our great hope. This is His world. It is in His hands. It has not slipped out of His hands and it will not. We are at the end of an era; in the chaos and confusion that always attends another era which is about to be born. It will be different. It will not fit your fashion or mine, perhaps, but our business is to know what way God is going and to get things out of God's way. I love the story about Lloyd George as told in the biography of my friend, Mr. Spender. One night in his room, during the World War, the men of Scotland Yard warned him to be very careful of plots and movements to take his life. When he heard that he burst out singing a Welsh hymn. If you ever in your life hear singing,— he could sing just like an angel! Many a sing-song I have had in his home. When he had finished singing his hymn the men near said to him, "You don't seem to be alarmed by this information." He replied, "Not at all, I love it. When in time of tumult I am happy because I remember a saying of an old Welsh preacher that when there is tumult and overturning in the town, Brothers, it means that there is a vast divine movement above. Something new is trying to break into human life—some word that God is trying to speak to us."

That story has done me no end of good. I cannot quite hear the word that God would speak for the new time which we are entering. It may be that not any of my associates can hear it. Our mind is too full of the past to listen to that newer word, but I believe, with Emerson, that there will be minds and hearts to hear that newer word, when dictators will be "gone with the wind,"—when there will be a re-birth of the human soul,—with the spark of God-fire.

Liberty and justice and human society will be organized on a higher basis—something nearer the spirit of Freemasonry and the faith of the Christian Church.

Let me tell a story and close. It is a true story, not one of those yarns that you brethren sometimes tell. It is a story that has done me a great deal of good, and it may perhaps explain to you why I have not left my religion outside of the Lodge. It is a story of Toscanini, that great master of the orchestra. His favorite piece is the Ninth Symphony of Beethoven. He insists that his orchestra rehearse it piecemeal, each group of instruments playing its part alone; and he is very exacting about it. Then they must all play the symphony together. One day the orchestra had a piecemeal rehearsal. Then in a hushed hall they played that mighty melody at concert pitch and with concert verve, and the volume of melody gathered and grew until every man was lifted higher and higher because that melody seemed to come from the heart of God; when it was finished the

first violinist said to the second violinist, "If he scolds us after such perfect playing, I will jump up and push him off the platform."

But Toscanini did not scold. As the last note died away he stood like one transfigured, with a terrific emo-

tion in his heart. He exclaimed, "Who am I—Toscanini? I am nobody. Who are you? Nobody. I am nothing; you are nothing. It is Beethoven. He is everything!"

Who are you brethren? Nobody. Who am I? Nobody. I am nothing. It is God; and He is everything.

FACTS ABOUT ENGLISH FREEMASONRY

[Translated from a speech in French, entitled "Founding a Masonic Jurisdiction in London," to a meeting of refugee Belgian Freemasons in London, by Maurice Paillard, Master of the French Lodge "Hiram" of London. There are so many facts in this speech, now generally unknown in America, that the translator, Cyrus Field Willard, thought it advisable to translate it for American readers.]—ED. CRAFTSMAN.

FOUNDING A MASONIC JURISDICTION IN LONDON

It is generally admitted that Speculative Freemasonry, such as was formed by the meeting of the four London Lodges in 1717, represents the ancestral form of traditional Freemasonry, from which all the Masonic Jurisdictions of the world claim to have descended. The fundamental bases of this Freemasonry are clearly enunciated in the Masonic Constitution published in 1723 by the newly constituted Grand Lodge of London. These bases, or principles, remained unchanged from 1723 to 1815, or 92 years.

Another Grand Lodge had in the meantime been formed in 1751, and this in the course of time received the support of important personages. Therefore it was decided in 1814 to unite these two Grand Lodges under the name of the United Grand Lodge of England. This new Grand Lodge abandoned the traditional bases of the Grand Lodge of 1717, which, according to its founders, of whom Desaguliers was one, were extracted from the ancient archives of the Lodges of Operative masons, and had been carefully compared and critically examined as to history and chronology in such fashion as to make it an impartial, accurate and exact statement as to the history and chronology of the origin of modern Freemasonry; but the United Grand Lodge of England substantially modified Article I of this Constitution of 1723 and also the "Charges of a Freemason," and gave to Freemasonry a dogmatic and religious character, which, up to 1815, was foreign to the Grand Lodge of 1717.

The examination of the Constitutions published in 1723, 1738, 1756, 1767, and 1784, and the General Regulations in these editions, as well as the minutes of the meetings of the original Grand Lodge, that I find in the Constitutions of 1784; invest the meeting of the Old Grand Lodge with a character entirely different from that which the Lodges of the United Grand Lodge of England assume today; for they were much nearer the character of the Latin Lodges than the Anglo-Saxon Lodges of today. Thus the ceremonial was much less stiff; the brothers sat with their hats on and smoked in the Lodge; they discussed and debated with much animation, and often dissensions arose from this. These facts are revealed by the General Regulations, and by the minutes of the meetings of the original Grand Lodge,

and also by the rough drawings of that period (like Hogarth's).

By way of compensation, we find no evidence of the work, or of religious ceremonies. The Bible was not in the Lodge, nor was it mentioned in any place; save at the time of the Consecration of the Temple in Great Queen Street, London, in May, 1776; when the Bible occupied the 15th rank in the procession in that ceremony, while the Constitution had third place and the Sword of State had the second place, while the Master was first. The sacred book for the Mason then, was the Constitution, which according to the General Regulations must be placed on a cushion of velvet, borne by the Master of the oldest Lodge. It was just the same in the Temples of the Grand Orient of France; the Sword of State and the Constitution were carried before the then Grand Master. Without doubt the Sword symbolized power used wisely; while the Constitution symbolized the moral law of the Freemasons. Both were honored symbolically by being placed on the cushion of velvet.

It is certain that the purpose of Freemasonry was to establish bonds of Brotherhood among Masons against that which might divide them. A remarkable spirit of Tolerance existed in the bosom of Masonry from 1723 to 1815. This is clearly shown by Anderson himself, in his dedication of the Constitutions of 1738 to the Prince of Wales, 15 years after the appearance of the first edition, in the following terms: "We do not meddle with the affairs of State in our Lodges, nor with things that might give offense to the civil authorities, and which might break the harmony of our own communications, and thus might weaken the cement of the Lodge. And that there may be no differences of opinions in other things, we leave to all men Liberty of Conscience so long as we Masons are agreed to work harmoniously in the noble science and Royal Art of . . ."

The Anglo-Saxon Freemasonry is dogmatic and religious. Their work has for its purpose the elevation of the Mason to a higher level by study and perfecting him in the mysteries of the ancient sciences, which form the basis of the great religions of which the secrets give the key to the problems of life and death; but it does not forbid the study of other ways that lead to the elevation of man and humanity as a whole. Latin Freemasonry is anti-dogmatic, and consequently laic. Its work is to raise man, whether Mason or not, to a higher spiritual and material level by research and study of means which carry men toward perfectibility. It forbids the study of none of the ways that lead to the elevation of man and humanity. It is thus that certain Lodges, tempted by the charm of action to bring immediate realization of progress, have sometimes admitted into their work

the study of subjects, which by their realization have made more political groups than were required in the functions of an institution purely initiative and philosophical. Freemasonry has for its duty, to remain above all groups of action and realization. Its work is purely philosophical and initiative. It studies all subjects and all ideas; but forms no conclusions; conscious that Truth is relative,—it makes no determination for the future. This conception of Freemasonry is clearly defined in the first article of our Constitution and that of 1723. It may be recognized and accepted by the International Masonic Association of Geneva, but the leading spirits of the Grand Orient of France and the Grand Lodge of France have run against important factions of their Lodges insufficiently enlightened on the history and traditional principles of Freemasonry that has caused them to consider the study of measures capable of bringing Freemasonry back to its traditional spirit. Without doubt the difficulty of cementing together the French-speaking Lodges in foreign countries without some sentiment of union is very great. But the formation of some federation ought to be considered, and

ought to have as its principal object the renovation of Freemasonry itself.

The number of Lodges outside the metropolis and occupied countries where it is forbidden is 17: 10 of these are under the Grand Orient of France and seven are under the Grand Lodge of France.

The foundation of some federation under some desirable form implies the establishment of a body composed of qualified Masons, who have decided to work actively at this labor of renovation. This implies the revision of our Constitution, in which a brief history of Freemasonry, as well as the Charges of a Freemason ought to figure, in which the names borrowed from profane groups will be replaced by expressions purely traditional. Do we possess the necessary elements to do this heavy task well? Do we have the needed means to do it? Do the difficulties of postal communication caused by events now occurring permit these changes? Such is the problem in full. Do you believe it realizable? Frankly I doubt it. But I must tell you that I would believe myself lacking in my duty if I did not declare myself disposed to assume all the obligations that I accepted in August, 1940.

THE SCOTTISH RITE IN THE PRINCE HALL FRATERNITY

An Historical Sketch of the Ancient and Accepted Scottish Rite of Freemasonry Among Colored Masons
By Harry E. Davis, The United Supreme Council A. and A.S.R., Prince Hall affiliation

INTRODUCTION

The purpose of this sketch is to set down in order what data is now available relating to the Scottish Rite in Prince Hall masonry. The essential historical facts regarding this branch of the institution have never been adequately presented, and there is a great danger that it will be almost entirely lost if the record is not put into permanent form.

The absence of pertinent material has no doubt discouraged others from undertaking this task. Perhaps this is the reason why no one has ever suitably recorded an interesting development in the masonic family. But the need is pressing—in fact imperative—that what is known be presented, even though it is regrettable that there are important gaps in the narrative which are unavoidable.

The publication of this sketch has been made possible by the subscription of a number of Consistories and individual members of the Prince Hall Northern Jurisdiction to whom acknowledgment and fraternal appreciation is hereby made and expressed.

THE AUTHOR.

I

In presenting an historical record of one branch of the Ancient and Accepted Scottish Rite it is necessary that some information be given regarding the origin of the rite itself. This cannot be done with anything like the accuracy which is desirable in any historical work. The origin of the Scottish Rite is just as indefinite and as obscure as is that of the Symbolic Degrees. Neither of them stem from any known central point, date, or institution. Traces found within the sodality indicate a very remote antiquity but not to a definite historical

beginning. The probabilities are that masonry is an accumulation—an aggregation of older philosophies, of priest-craft, of ancient wisdom, which took corporate form as a means of preserving light, truth, and knowledge so laboriously acquired by a few earnest devotees.

There are numerous traditions and legends regarding the origin of the rite which cannot be authenticated. The claim has been made that the rite originated in a semi-military order established just after the First Crusade. But this claim cannot be substantiated, and it must be relegated to the same category as other legendary and somewhat fantastic assertions. History cannot be predicated even on the most plausible traditions.

The beginning of the present form of the Scottish Rite is generally ascribed to Chevalier Michael Ramsey of Scotland. Ramsey was a loyal partisan of the royal family of Stuart, and following its fall, became an exile in France for a number of years. He was a man of unusual ability and possessed marked literary talent.

At the time of Ramsey's advent, France was in the throes of a craze for things esoteric and occult. Various leaders catered to and stimulated this passion which apparently embraced everything from honest truth-seeking to down-right charlatanism. Ramsey gave a number of lectures on masonry and related topics which were well received. Also there were numerous "side degrees" having a masonic similitude which were propagated by various persons.

Ramsey, it is asserted, subdivided certain masonic degrees, and even invented new ones for all of which he arranged appropriate lectures. In 1940, out of these he established a rite which he called Heredom said to mean "Holy House of Masonry" from the Greek Hieros

meaning "holy" or "sacred," and Domos meaning "house." It is also possible that he adopted the name from a traditional and legendary order of knighthood established under that title by Robert Bruce after the battle of Bannockburn. The French, however, ignored the name given by Ramsey and persisted in calling it the "Scotsmans Rite," hence its present denomination which has no connection with Scotland.

It is very doubtful if Ramsey did all of the things ascribed to him. No invented or subdivided degrees can be accredited to him with any certainty. Practically all of the work he used existed in some form or other long before his time. For example, it is definitely known that the Rose Croix and Kadosh degrees were worked in England at least from the latter half of the 18th Century; also a little known Ne Plus Ultra degree, thought by some to have been the Royal Secret, and certain chivalric grades. This work was done in craft lodges which insisted on their immemorial right to control any work of a masonic character, and this right was tacitly recognized in the Articles of Union of 1913. What Ramsey probably did was to assemble these earlier rites and older philosophies and, out of them, fabricate his Heredom which then consisted of only 25 degrees. The 33° was not known until a half century later.

Ramsey's rite seems to have lapsed after his death in 1745. It was revived in 1758 when the first governing body of the rite appears in Paris as the Grand Council of Emperors of the East and West. A grand constitution was adopted which became known historically as the Constitution of 1762. In 1786 a second constitution appeared which is ascribed to Frederick II of Prussia. These two constitutions, together with the secret traditions, became the basic law for the government of the rite.

Stephen Morin was commissioned by the Paris council in 1761 to propagate the rite in the West Indies and the American colonies. His authority was for years a much controverted subject but is now generally accepted. Morin, in turn, transmitted his authority to a number of deputies and one of these, Henry Francken, is alleged to have established a Lodge of Perfection in Albany, New York, in 1767. In 1783 another deputy deriving from Morin organized a Lodge of Perfection in Charleston, South Carolina, and this was followed in 1788 by a council of Princes of Jerusalem, and in 1797 by a council of Princes of the Royal Secret. J. W. S. Mitchell in his "Masonic History and Digest" asserts that Morin's commission was revoked in 1766, but it is not known whether Morin had knowledge of the revocation, or whether all of his numerous deputy appointments were made before or after the annulment, although much of his masonic work was subsequent to 1766.

Up to this time the rite consisted of 25 degrees but the Charleston brethren added eight additional degrees, and in 1801 the first Supreme Council 33° was organized. No authority for these actions appears; it was simply a case of assumption. Further there is no record of the meeting of 1801, but the substance of its proceedings is presumed to be contained in a proclamation issued in 1802 which announced publicly what had been done in the preceding year.

Nor were the additional eight degrees merely appended to the existing twenty-five. On the contrary,

there appears to have been a re-adjustment and a change in the order of some degrees together with some interpolations. The 33° was at first considered more in the nature of an office than a degree. The Sovereign Grand Inspector Generals holding this exalted rank were originally only nine in number with life tenure, and constituted the supreme governing body of the rite. This legislative structure in substance exists today although membership in Supreme Councils is no longer limited to nine.

Following the Charleston action numerous Supreme Councils and subordinate bodies of the rite appear in bewildering succession. The cause of this confusion is easily apparent. The office of Sovereign Grand Inspector General carried with it inherently the right, now sensibly restricted, to confer the 33° at pleasure; a Deputy's commission authorized the holder to name other deputies with all the powers expressed in his patent and Inspector Generals and Deputies so created were thereby empowered to name others, each appointee succeeding to full authority and prerogatives. These extensive powers and privileges were exercised liberally, and frequently without the nice discrimination implied by the high office, or the purpose of a patent. Further, deputies were named and Peers crowned without any adequate record of the transaction so it was extremely difficult to trace the derivation of those legitimately holding these honors. Likewise it was correspondingly easy for ambitious persons to assert a dignity and an authority they did not possess, and while a negative is hard to prove, it is a certainty that unscrupulous persons took advantage of this situation and asserted a rank and dignity which they never lawfully received. Also, the rite being of French origin, the American Mason was largely ignorant of its origin, meaning or implications, and he was unbelievably credulous when foreigners with high-sounding names and titles appeared in America to propagate the rite.

These deputies, whether legally appointed or self-constituted, proceeded to establish various branches of the rite. The small number of persons required for this work and the facility for creating new Peers made their operations simple when coupled with the then existing craze for high degrees. For over sixty years this kind of organization continued until the pattern of the Scottish Rite in America resembled the proverbial crazy-quilt more than it did that of a dignified and honorable fraternal institution. During this period also the Morgan excitement contributed to the general masonic chaos, and the rite for years was practically extinguished.

Organizations sprang up in Baltimore, Philadelphia, New York, Albany, Boston, New Orleans and elsewhere and the institution was soon engulfed in a maze of perplexities arising out of assumptions, pretensions, and usurpations of authority. Deputies of shadowy and almost nebulous lineage were responsible for much of this transient and impermanent organization, and others possessing some color of right paid little heed to the restrictions and limitations of their own patents. Naturally bitter rivalries and quarrels ensued, most of which revolved about the question of legal right, precedence, and derivation of authority. Each faction had its adherents, for the mason of that day had a surpassing gullibility, so the turmoil continued for years. Finally

in 1862 three more or less irregular or defacto Supreme Councils in the north united, and this union became the basis for the present Northern Jurisdiction, after negotiations which secured for it the approval and recognition of the Mother Supreme Council at Charleston. The Supreme Council at Charleston, because of its pre-eminent position, gradually absorbed or crushed its rivals and out of it developed the present Southern Jurisdiction.

In 1802, Count DeGrasse Tilly, a refugee from the San Domingo revolution, received the 33° at Charleston. Returning to France he, with the assistance of a few others, organized the first Supreme Council 33° in Paris in 1804. This immediately became a rival to the older existing organization, and a long, bitter and complicated warfare ensued. It is as difficult and unprofitable to trace the bewildering ramifications of the rite in France, as in America, because of involved questions of authority, succession, and assumption.

But in 1877 a convention of the rite was called in Lausanne, Switzerland, and this congress by its own *ipse dixit* declared certain Supreme Councils regular and legitimate and denied recognition to all others. Rival organizations were absorbed, crushed, or otherwise reduced to obedience, so from that time the Ancient and Accepted Scottish Rite became more or less unified and stabilized. It may be said that the results of Lausanne justified its own assumption of almost autocratic power, and it cannot be doubted but that a strong hand was necessary to give form and substance to the chaotic conditions existing in the institution.

The Northern and Southern Jurisdictions in America received the approval of the Lausanne convention, and they soon became the dominant factors in the United States, as under the decrees of the congress no other American body could obtain its sanction. The process of absorption or extermination was carried out in the United States so that practically all of the Rite is now under the aegis of these two Supreme Councils. This ascendancy was not gained, however, until after a long and bitter battle with rival bodies. The contest with the Cerneau group is still a classic in the annals of American masonry.

Curiously enough the two American Jurisdictions give a divided allegiance to the two Constitutions heretofore mentioned. The Northern Jurisdiction insists that the Constitution of 1762 is the only authentic document of its kind; the Southern Jurisdiction, however, recognizes the Constitution of 1786 (Constitution of Frederick II of Prussia). It is claimed, on the one hand, that in 1786 Frederick was so incapacitated by age and infirmity as to make it impossible for him to have directed the institution, or to have ratified the constitution attributed to him. The constitution is dated May 1, 1786, and Frederick died August 17, 1786. Also it is claimed that there is a great uncertainty as to whether Frederick ever had received any other than the symbolic degrees, and this seems to be the unanimous judgment of German Masons. III. Enoch Carson of Ohio, after long study and research pronounced in favor of the Constitution of 1762.

On the other hand an equally noted masonic student, Albert Pike, after an exhaustive study was certain of the validity of the 1786 document. On this point he

may be charged with a natural bias as the Charleston group derived from Morin who claimed a patent from Frederick, and it was he who gave them Frederick's constitution. However, if Pike is right then the 33° did not originate in Charleston. The preamble to the Constitution of 1786 recites that Frederick was vested with the sole power of government of the rite by virtue of the Constitution of 1762. No succession was provided in this instrument, and Frederick's constitution corrects this omission by creating the degree or office of Inspector General, and authorizing a Supreme Council of nine members of the 33° as the governing body. Hence the alleged 33° of Frederick in 1786 antedates the Charleston creation.

The early Scottish Rite in the United States was vigorously opposed by leading masons who asserted that the Symbolic Degree represented the only true masonry. They denounced the new rite as a bastard creation designed to undermine pure craft masonry. The basis of this antagonism seems to have been the fear that the Ancient and Accepted Rite would subject all branches of the order to its own domination and control, and this was the trend in Latin jurisdictions. It must be said that these fears were groundless as the English-speaking Scottish Rite has respected the jurisdiction and authority of all other systems, and has waived any rites to the symbolic degrees. In some jurisdictions, particularly in Latin countries, where the Scottish Rite is the dominant rite, jurisdiction over the symbolic degrees is still retained. But generally speaking the master mason degree, wherever obtained, is all that is required for candidates for the Scottish Rite. In Louisiana where there is still a remnant of a Scottish Rite of Latin derivation, its first degrees are under the supervision of the grand lodge of that state. Hence the Scottish Rite is not in any sense a rival or competing body.

The foregoing is only an abbreviated historical sketch of Scottish Rite masonry. Like all other expositions of this subject it will be controverted as inaccurate and misleading. The plain truth is that a more accurate presentation is impossible in the present state of knowledge. There is a most lamentable dearth of histories and other material, and almost an entire lack of authentic documents which could clarify the picture. One thing is certain amid all of this conflict, turmoil and confusion, and that is that "regularity," as the term is used in the masonic family, was non-existent in the origin and early development of the Scottish Rite.

With this condition apparent it is only natural that the Prince Hall Scottish Rite does not present a history and derivation as clean-cut and incisive as is found in its symbolic organization.

II

The same dearth of material, authentic documents, and reliable histories found in the dominant branch of the institution exists in the Prince Hall Scottish Rite. Only two writers, William H. Grimshaw and John G. Jones, have treated the subject historically, and while some of their work is satisfactory, a considerable portion is unreliable when subjected to careful scrutiny and analysis.

The earliest Negro masons seemed to have no knowledge whatever of this rite. It was not mentioned by Prince Hall or John T. Hilton who played such a prom-

inent part in the beginnings and development of Negro masonry in Boston. It is quite possible, indeed probable, that some of the early colored Masons who received their degrees abroad had some knowledge of the Scottish Rite, just as they had of the Royal Arch and Templar degrees. But if so, the degrees were received merely as an appendage in some craft lodge, as the Rite, as we know it today, was not used in England in the early days. The warrant issued in 1826 to Harmony Lodge No. 1, Providence, R. I., by Grand Master John T. Hilton expressly limits its degree conferring power to the symbolic rite, and this inhibition indicates knowledge of a practice in blue lodges of conferring "side" or higher degrees as an appendage.

The first Scottish Rite organization among colored masons appeared in Philadelphia in 1820 under the title of African Grand Council. Presumably it was derived from the West Indies although this cannot be positively asserted. But there was a considerable immigration of West Indian colored people to Philadelphia in the early part of the 19th century, and the early rosters of colored masonry in that city show a fair sprinkling of Latin names. This together with the persistent tradition among old colored masons lends probability to the West Indian derivation.

The earliest preserved minutes of African Grand Council are of 1855. These minutes refer to a charter but unfortunately the granting authority is not disclosed, nor are any names of grantees mentioned. However, the reference to a charter infers a derivation. The record for November 20, 1855, shows that this body had under consideration a proposed merger with King David Supreme Council. It was at this meeting that the charter was read, and it is unfortunate that this document, together with the minutes prior to 1855, has been lost.

It is clear from the minutes that African Grand Council did not claim to be a Supreme Council of the 33°. They refer to it as a Council of Princes of Jerusalem and in 1877 the name used was King Darius Council, Valiant Princes of Jerusalem, although no authority for the change is recorded. However, it is possible that this minute only refers to a subordinate degree of the rite. The probabilities are that African Grand Council consisted of only 25 degrees after the original French pattern, as it was in this form that the rite was planted in the West Indies and the United States by Morin and his deputies.

III

King David Supreme Council of Philadelphia was the first body of Prince Hall masons to assert and proclaim itself as a council of the 33°. Fortunately there is some preserved data regarding this body although the record is not by any means complete; still it compares favorably with that of many of the transient Scottish Rite organizations which appeared in America during the early part of the 19th century. The first minutes and first regulations of this body, 1854-6, were discovered in 1939, and these, together with some other histories give a fair picture of its origin in 1850 when Count De St. Laurent, an Inspector General of the Supreme Council of France conferred the 33° on David Leary and several other colored masons in Philadelphia.

There is only scant biographical material concerning

De Laurent, and equally little about his masonic career. Although he was a Frenchman he seems to have spent much time in Spain, South America, Mexico, and some in the United States. He is listed as Grand Commander *ad vitam* of the Supreme Council of Spain, South America, etc., and as a former Commander of the Mexican navy. His presence in the United States is attested by several masonic authors, Folger, Mitchell, and Drummond.

In 1832 in conjunction with Elias Hicks, a well-known figure in the early Scottish Rite, he established The United Supreme Council of the Western Hemisphere. This was one of many ephemeral bodies which appeared on the early American scene. It is claimed that De Laurant and Hicks used as their nucleus the remnants of an earlier Supreme Council established in New York by Cerneau and DeWitt Clinton which had become dormant. Cerneau claimed to have received a deputy's authority through Morin in the West Indies, but it is denied that he had the right to confer the 33°. His status, like many others, was shadowy, but his followers carried on for a century when they were practically extinguished by the hostility of the two dominant jurisdictions. The Hicks-De Laurent body survived until 1846 when it expired.

Prince Hall writers generally refer to De Laurent as "Dr. Larine." It is obvious how this error crept in and was kept alive by repetition. The pronunciation of "Laurent" and "Larine" is substantially the same in French, and the "De" was mis-read as "Dr.," a professional title.

De Laurent's authority to do this Philadelphia work seems never to have been challenged. In fact it has received substantial confirmation. In 1888 Ill. John G. Jones published a pamphlet on the Prince Hall rite which contains several important letters from French Scottish Rite authorities giving in response to his inquiries. Extracts from two of these letters are as follows:

PARIS, FRANCE, March 5, 1887.

... You wish to know if Dr. Larine who was an Inspector General of the 33° of the Supreme Council of France was authorized to establish a supreme council at Philadelphia, Penn., in America, of Colored Scottish Rite Masons. In response will say that he was, and it was legal and right. There are a few Inspector Generals living here who are acquainted and familiar with the transaction. The Supreme Council of France at that time recognized all of the Scottish Rite work that was accomplished by Dr. St. Larine in America. . . .

I salute you Bro.

MAURICE SCHALB, 33 Degree,
Representative of the Supreme Council of France,
68 Boulevard Voltaire.

PARIS, FRANCE, June 28, 1887.

... You wish to inquire if I was acquainted with Dr. Larine. I was. He was known here by the name of Dr. St. Laurent. I knew him quite well in his life time. He was a devoted member of the Supreme Council of France. I have heard him speak quite often about his trip to America, and also the conferring of the Scottish Rite degrees on some persons of color in your country. You will find his name prominently mentioned in the proceedings of the Supreme Council of France in the year 1849 and 1850. I will forward you a copy soon.

I salute you, illustrious sir.

FRANCIS DEMOND, 33d Degree.

(Continued in next issue)

JESUS: MARTYR OF FREEDOM

A Maundy Thursday Address by T. F. BUEHRER, 32° Wise Master, Knights of the Rose Croix:

We are met on this solemn occasion to celebrate once again the obligatory Feast of Maundy Thursday, which commemorates the Passover of the Children of Israel at the time of their Exodus from Egypt, and also the Last Supper instituted by Christ prior to his passion and death, at which time He illustrated the virtue of humility and the duty of service by the symbol of washing the disciples' feet. In view of the events of this Holy Week, it is meet and proper that we should portray in a limited way the character and teachings of Jesus of Nazareth,—the world's greatest moral leader, philosopher and reformer. Hailed by many of His own countrymen as the new king who, they thought, had come to free His people from the yoke of Roman rule; worshipped by untold millions across the centuries as the Divine Redeemer, the true Messiah, who in fulfillment of prophecy became flesh that He might reveal to men the true and perfect will of God; and regarded by still others as the greatest Teacher the world has ever seen,—greater in the revolutionary nature of his teachings than Confucius, or Mahomet, or Plato,—who was to bring a new philosophy of right and justice into the minds and hearts of men.

He came into a world darkened with the gloom of superstition, oppression and despair. Then, even as now, mankind was divided into two great classes: Master and slave; rich and poor; powerful and abject; tyrant and mob; with ruler and rabble alike sunken by lassitude and corruption to the level of heartlessness and degradation. And worse even than the economic lines which divided men into classes, there was on the one hand the hierarchy of the Jewish priesthood, the Pharisees and Sadducees, who devoured widows' houses and made long, devout prayers in public; and on the other hand, the political tyranny of Rome, which exploited the people for its own gain, sucking out their very life-blood by unjust and excessive taxation, so that poverty and destitution were rampant while the rulers fed sumptuously on the fat of the land.

Into such a world, in Bethlehem, a small village in the Roman province of Judea, there came a voice,—proclaiming a new gospel to a crushed and bleeding humanity—a gospel of liberty, equality, humanity and brotherhood between men and nations; a model of conduct for men of all races and stations; a moral and ethical code which was to shape the progress of civilization for centuries to come.

And who was this Jesus of Nazareth? What was His lineage? Was He some obscure character with but meager heritage of which He might boast? Nay, the genealogies recorded by the Evangelists Matthew and Luke list in His line of descent some of the greatest rulers and thinkers in the history of the Jewish people. Abraham, Isaac, and Jacob, the Patriarch; Boaz, Jesse; David, the King, who reigned over Israel 33 years; Solomon, world-renowned for his wisdom, wise administrator, builder of the Temple, who reigned 40 years; Asa the Just, who occupied the throne of Israel for 41 years

“doing that which was pleasing in the sight of the Lord”; Jehoshaphat, who reigned 25 years; Hezekiah, who purged the nation of paganism, and reigned 34 years; Josiah, a king of Israel known for his justice and integrity, who reigned 31 years; thereafter followed Salathiel, Zerubbabel who rebuilt the Temple; Amos the prophet, and other outstanding men in the history of Juda. Jesus of Nazareth was therefore a descendant of prophets and kings. With such a heritage of tradition, history, philosophy, and Mosaic Law, He was well destined to become the greatest philosopher of His time,—and perhaps of all time.

And what was this new gospel which Jesus of Nazareth proclaimed?

First, the principle of the Fatherhood of God. God is no longer pictured as a God of wrath and vengeance, but as a loving Father. As Albert Pike so eloquently puts it: “Man is once again taught to look upward to his God,—no longer a God hidden in impenetrable mystery, infinitely remote from human sympathy, and emerging only at intervals from the darkness to smite and crush humanity; but a God, good, kind, beneficent and merciful; a Father loving the creatures He has made with a love immeasurable and exhaustless; who feels for us and sympathizes with us, and sends us pain and want and disaster only that they may serve to develop in us the virtues and excellencies which befit us to live with Him in the hereafter.” (*Morals and Dogma*, p. 309.)

Linked up with the Fatherhood of God is the necessary corollary; the Brotherhood of man. Jesus taught that all men, being children of one Father, are *brothers*, and since God is no respecter of persons, all men from the standpoint of the sacredness of personality, are equal in His sight. And there we have the basis of the noble and exalted virtue of *tolerance*. The Great Teacher proclaimed that men should be tolerant of the beliefs and opinions of others. “Judge not,” said He, “that ye be not judged; for with what judgment ye judge, ye shall be judged. And with what measure ye mete, it shall be measured to you again.” (Matth. 7:1, 2). Again, since we are human, and none of us is perfect, we should be charitable toward the errors and shortcomings of others. “For why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye?” (Matth. 7:3.)

Christ bases all human conduct on the great principle of the Golden Rule: “All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the Law and the Prophets.” (Matth. 7:12.) In the parable of the Good Samaritan, Christ gives us a graphic definition of this principle. You remember the story: A Jew, traveling from Jerusalem to Jericho, was overcome by robbers who stripped him of his raiment and left him beaten and half-dead by the roadside. A priest coming along that way, seeing the Jew, passed by on the other side. Likewise a Levite, a high official in the church, gives him a casual glance and passes by on the other side. But the Samaritan, who

was despised as a barbarian by all Jews, might by way of retaliation equally well have despised the Jew, and gone his way. Does he leave him to his misfortune? Nay. Instead, he binds up the wounds of him who was in distress, takes care of him at the inn, and by thus showing mercy proves himself the real neighbor. In the philosophy of Christ, as well as in our own Scottish Rite degrees, the duty of showing mercy and charity toward those in distress transcends the bounds of religious creed, race and social position.

Says the Bard of Avon in those immortal lines:

“The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice bless'd;
It blesseth him that gives and him that takes;
’Tis mightiest in the mightiest; it becomes
The thronèd monarch better than his crown;
His sceptre shows the force of temporal power,

But mercy is above this scepter'd sway,—
It is enthroned in the hearts of kings;
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.”

But in His emphasis on mercy, the Great Teacher goes even farther by emphasizing the importance of living at peace with all men. The old Mosaic Law, said He, required “an eye for an eye, and a tooth for a tooth,” and “Love thy neighbor and hate thine enemy,” but I say unto you: “Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you.” (Matth. 5:44.) Note the sequence: To *love*, to *bless*, to do *good*, and even to *pray* for those who seek to do us harm. This lofty ideal of conduct has been before the world for lo! these 19 centuries, yet we behold before our very eyes the spectacle of cruel and intolerant men repudiating these principles, disregarding the sacredness of human personality, who have once again plunged our world into an orgy of destructive and bloody war. It is difficult for us to reconcile Christ's ideal of conduct with the outrages of modern war. Is it possible for anyone to love his enemy and in the next breath run him through with a bayonet? And yet, can we stand idly by while heartless dictators, drunk with a desire for power, and their inhumane puppets, inflict misery, hunger, exposure, and physical torture upon innocent peoples? Would you or I have the measure of forgiveness or forbearance exemplified by the Great Teacher who even in his dying moments on the cross prayed for the malefactors who crucified Him: “Father, forgive them, for they know not what they do.” (Luke 23:34.) “THEY KNOW NOT WHAT THEY DO”—Ah, my brethren, how much injury, agony, suffering, heartache, and injustice is wrought in this world by those who, prompted by motives of selfishness and greed, or misled by false zeal, carry out their ill-intentioned acts without considering their possible consequences!

But what about those, on the other hand, who knowingly, deliberately, and with meticulous precision plot their damnable wars of aggression against peaceful nations for their own aggrandizement? Against them

Christ declared without equivocation: “They that take the sword shall perish by the sword.” (Matth. 26:52.) Unjust movements in human history, springing from unrighteous purposes or motives, have invariably come to an ignoble end. Power-drunk militarists with grandiose visions of world conquest,—the Genghis Kahns, the Attilas, the Alexanders, the Napoleons,—thus met their fate. And our modern Hitlers, who seek to destroy the most sacred things in life, to wipe out principles and institutions which have been won by blood and sweat and tears,—God will in His own good time strike those forces of evil which threaten to engulf our world. Jesus Christ of Nazareth a pacifist? Nay, he also found it necessary to employ force when arbitration failed. Twice it was necessary for him to cleanse the Holy Temple of the money changers and animal vendors who had converted that sacred place into a market place. For when admonition, persuasion and warning failed, he took up the cudgel and by force drove them out, saying: “My House shall be called a House of prayer; but ye have made it a den of thieves.” (Luke 19:46.)

In this present world conflict, in which innocent and peaceful citizens have been driven from their homes and from the land of their birth, stripped of their possessions, separated from loved ones, dispersed to the four corners of the globe,—many of them our own brethren in the great Masonic order,—may we fervently hope and pray, and may we bend every effort, that the enemies of all that is holy, right and pure be brought to naught, so that the kingdom of justice and right and truth, which the Prince of Peace came to establish in the hearts of men, may come to fruition when the present conflict is over.

Let us consider another aspect of the character of Him in whose memory we are met this evening. Do we see Him rendering obeisance to rulers, and governors, and kings? Nay, we find him ministering to the poor, the humble, the oppressed,—the outcasts of the world. To them He addressed the immortal Sermon on the Mount: “Blessed are the humble-minded, for theirs is the kingdom of Heaven; they that mourn, for they shall be comforted.” Ah, how the crushed and saddened hearts of men in this day need the healing oil of God's consolation and peace. “Blessed are the merciful, for they shall obtain mercy; the pure in heart, for they shall see God; the peace-makers, for they shall be called the children of God.” (Matth. 5:3-9.) Thus He extols the noble virtues of human conduct: mercy, humility, personal purity. The adulterous Samaritan woman rejoices in the possibility of Divine forgiveness. The sick are healed, the hungry fed, and the blind made to see. He chooses His disciples, not from among the Pharisees and philosophers, but from the humble fishermen and publicans of Galilee. Through these disciples the gospel was later promulgated to Asia Minor, Greece and the countries beyond the seas.

But Christ also emphasizes the essentials of good citizenship. We are to be subservient and obedient to the temporal authority under which we reside. You will recall the occasion when the Pharisees asked Him the controversial question as to whether or not tribute should be paid to Caesar. Upon being shown a coin bearing Caesar's likeness, He promptly replied: “Render unto

Cæsar the things which are Cæsar's but unto God the things which are God's." (Matth. 22:21.) Payment of our just taxes, as good citizens? Yes. Civil obedience to law and order, as good citizens? Yes. Those principles, emphasized in the Christian doctrine, are also inculcated by our Rite. But note that we are enjoined not to exclude from our lives the things which are God's. Man's spiritual nature, the spark of the Divine within Him, should not be stifled or neglected. "For it is written," says Christ, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matth. 4:4.) And why should we obey God? As our beloved Deputy of the Supreme Council, Brother Harry Drachman, so aptly puts it: "We may violate the laws of man with impunity; but he who violates the laws of God will some day pay the penalty."

We hear much about the great freedoms of American democracy these days,—the right to life, liberty and pursuit of happiness. What did the Great Teacher have to say on this all-important question? "I am come," said He, "that they might have life, and that they might have it more abundantly." (John 10:10.) And again: "Ye shall know the truth, and the truth shall make you free." (John 8:32.) Christ himself was a proponent of freedom. He did not want to be hampered by the inhibitions of outmoded traditions. Nor was He disposed to set aside the Law and the Prophets, but merely to give them a new, more dynamic interpretation in daily life. "I am come," said He, "not to destroy, but to fulfill." (Matth. 5:17.) No people can be truly happy if the right is denied them to think, to feel, to act, and to worship as their consciences may dictate. Is the truth of this principle attested to by the pages of history? Yes, my brethren, it is written across the centuries of time. For of all the philosophers and religious reformers who have ever walked this earth, there is none who more profoundly influenced humanity and the progress of civilization than did Jesus Christ of Nazareth. The influence of His teachings is evidenced by the fact that civilization and free democratic government have reached their highest level in those countries where Christian principles have been promulgated and incorporated into the law of the land. His influence upon the world is so far-reaching that men in their commercial, social, economic, governmental and historical records construct their calendars and date their events from the year of His birth.

In this Lenten season, my brethren, we are once again reminded of the circumstances under which His great work as a reformer came to an end. His brief three years of ministry were spent in acts of benevolence, pointing the way to virtuous and upright living. Like many other prophets who had gone before Him, to show men the error of their way, He also was put to death. Betrayed by one of His own disciples, arrested and subjected to a perfectly illegal trial held hurriedly during the night following the Last Supper; clothed in the scarlet of ridicule, spat upon, scourged, and crowned

with a crown of thorns, He was condemned by the Jewish hierarchy, and a fanatical mob incited by the chief priests demanded of Pilate, the Roman governor, the sentence of death by crucifixion. The Roman instinct of legal justice at first rebelled against this obvious injustice, and after trying Him, Pilate announced his verdict: "I find no fault in this man." But Pilate was human, and feared an impending revolt of the mob which might cost him his political position, prestige and power. Notwithstanding the fact that Christ was a Roman citizen and deserving of protection against physical violence, Pilate acceded to the demands of the mob, released the murderer, Barabbas, and permitted the crucifixion of Christ.

Thus Jesus of Nazareth, victim of prejudice, treachery, violence, bigotry and fanaticism, became a martyr to human freedom, sealing with His own life the great gospel of liberty, equality, humanity and brotherhood which He had practiced and preached. His nobility of spirit, His lowliness and meekness of heart, His intolerance of every semblance of evil, His compassion for those in distress, His courage in facing the opposition of the influential upper classes, His calmness and serenity in meeting an inevitable fate, and His unswerving fidelity to His mission,—that of creating a better social order in the world—those qualities have made His name to be listed among the truly great of all time. It is indeed remarkable that so many of the loftiest qualities of human character could have been brought together in a single personality.

There are those who have deemed these lofty rules of life to be of Divine origin—in fact, the Christian accords to Christ the attributes of God himself and worships Him as Divine. He believes that it is only through Christ and the acceptance of His teachings that man can have access to God. To the Christian, His sacrificial death upon the cross and His resurrection on the third day, stand as a symbol of the immortality of the soul and an eternal life after this earthly existence. Whether Christ was Divine or human is not for us here to decide. His teachings have by their very force and poignant power profoundly influenced the lives of men and of nations for centuries. Those teachings, incorporated in the doctrines of our ancient and noble order, will live, and continue to live, until time shall be no more. Hence, my brethren, they are worthy of our emulation, both in private and public life.

In conclusion, may we sum up the essence of the new gospel as proclaimed by Christ:

"A new commandment I give unto you, that ye love one another. As I have loved you, love ye also one another." (John 13:34.) "Greater love hath no man than this, that a man lay down his life for his friend." (John 15:13.)

LOVE—that spark of the Divine—the prime motivating force in all human relationships—Love toward God, and Love toward our fellow man.

"Now abideth Faith, Hope, Love—these three; but the greatest of these is Love."



NOVEMBER ANNIVERSARIES

Shadrach Bond, 1st Governor of the State of Illinois (1818-22) and 1st Grand Master of the 1st Grand Lodge of Illinois (1821), was born in Frederick County, Md., November 24, 1773.

Gen. Benjamin C. Howard, an officer in the War of 1812 and the 15th Grand Master of Maryland (1824-41), was born at Belvedere, near Baltimore, November 5, 1791.

Ichabod Goodwin, Governor of New Hampshire (1859-61), became a member of St. John's Lodge No. 1, Portsmouth N. H., November 1, 1819.

Edwin Thomas Booth, noted Shakespearean actor and a member of New York Lodge No. 330, was born at Bel Air, Md., November 13, 1833.

Rear Admiral John D. Sloat, member of St. Andrew's Lodge No. 3, New York City, who hoisted the American Flag at Monterey, Calif., taking possession of California for the United States, died at Brooklyn, N. Y., November 28, 1867.

Samuel A. Baker, State Superintendent of Schools in Missouri (1919-23) and Governor of that state (1925-28), was born at Patterson, Mo., November 7, 1874. He was a member of the American Rite Bodies.

George H. Dern, 33°, Governor of Utah (1925-33) and Secretary of War (1933-36), received the 32nd Degree, Scottish Rite, at Salt Lake City, November 17, 1904. He was Grand Master of the Grand Lodge of Utah in 1913.

Joseph K. Orr, 25th Grand Master of Knights Templar, U. S. A. (1919-22), received the 32nd Degree, Scottish Rite, at Atlanta, Ga., November 30, 1911.

James B. McAlester, whose father founded the city of McAlester, Okla., and whose mother was a Choctaw Indian, received the 33rd Degree Honorary in the Southern Jurisdiction, November 7, 1917.

Joseph G. Cannon, who was Speaker of the House of Representatives during four Congresses and who belonged to the American Rite Bodies, died at Danville, Ill., November 12, 1926.

Clarence D. Clark, 33°, U. S. Senator from Wyoming (1895-1917), died at Evanston, Wyo., November 18, 1930.

John B. Kendrick, 32°, U. S. Senator from Wyoming (1917-33), died at Sheridan, Wyo., November 3, 1933.

LIVING BRETHREN

Andrew J. Russell was born at Springfield, Mo., November 20, 1865. He received the 32nd Degree, Scottish Rite, at Little Rock, Ark., November 13, 1929, and was elected Grand Master of the Grand Lodge of Arkansas, November 21, 1930.

Alexander J. Groesbeck, 33°, Governor of Michigan (1921-27), was born in Warren Township, Mich., November 7, 1873.

Bishop Adna W. Leonard of the Methodist Church was born at Cincinnati, Ohio, November 2, 1874. He is a member of Bethlehem Lodge No. 453 and of the Scottish Rite in San Francisco, Calif., and received the 33rd Degree Honorary in the Southern Jurisdiction.

Will H. Hays, former U. S. Postmaster General (1921-22) and president of Motion Pictures Producers and Distributors of America since 1922, was born at Sullivan, Ind., November 5, 1879. He is a member of the American and Scottish Rites and of the Mystic Shrine.

Frederick L. Martin, Wing Commander, G. H. Q., of the U. S. Air Force, was born at Liberty, Ind., November 26, 1882, and is a member of Myron M. Parker Lodge No. 27, Washington, D. C.

Dwight P. Griswold, Governor of Nebraska, member of the Scottish Rite at Omaha, Nebr., was born at Harrison, Nebr., November 27, 1893.

Bainbridge Colby, former Secretary of State (1920-21), was made a Mason in Kane Lodge No. 454, New York, N. Y., November 18, 1902.

David Sholtz, former Governor of Florida (1933-37), received the 32nd Degree, Scottish Rite, at Key West, Fla., November 11, 1918. He is also a member of the American Rite.

Richard M. Jefferies, Governor of South Carolina, received the 32nd Degree, Scottish Rite, at Charleston, S. C., November 14, 1919.

Homer M. Adkins, Governor of Arkansas, received the 32nd Degree, Scottish Rite, at Little Rock, Ark., November 9, 1921.

Lord Saltoun, 33°, Active Member of the Supreme Council of Scotland, was installed Grand Master Mason of the Grand Lodge of Scotland, November 30, 1933, serving until 1935.

A SECRETARY APPROVES

8 Nov. 1942.

Editor, The Masonic Craftsman.

Dear Brother Moorhouse:

My October copy of the Craftsman has not yet come, and on reflection it occurs to me that my subscription must have expired in September. I don't recall receiving a bill, nor do I recall sending a cheque, so I enclose one for a year's renewal now. Please be sure to send the October issue, as I don't want to miss it, or any other. Your paper is the one Masonic journal that's worth reading, and worthy of the Craft.

With all the best

Sincerely and fraternally,

JAN MASARYK REVIEWS YEAR

Jan Masaryk, Czechoslovak Minister of Foreign Affairs, has issued a resumé of the Gestapo's rule in his country, for the year following the arrival of Heydrich in Prague.

The German attack on Russia led to increase Czech sabotage which disorganized the entire railway system of the "Protectorate" and made a big dent in the output of Czech factories. This was one of the reasons for Heydrich being sent into Czechoslovakia.

Another purpose of Gestapo rule there was to wipe out Czech national leadership and thus, by exterminating Czech leaders, the people could be brought into complete subjection. The Czechs feel that a day of retribution will come.

Mr. Masaryk declares that the Czechs are watching with breathless anxiety and hope the heroic struggle which their fellow Slavs at Stalingrad have been and are continuing to make against Nazi tyranny. He says, "Give us one Allied victory and the Germans will soon be scuttling out of their mock 'Protectorate.'"

CHALLENGE

The Scottish Rite Bodies at San Diego, Calif., report that 204 members are in the armed forces of the United States. The membership in the Lodge of Perfection being 1,381 gives them a record of 14.77 per cent, which they believe may be the highest as well as the most members in service.

FUTURE CHALLENGE

At the 1942 meeting of the Grand Lodge of Nevada, Grand Orator Paul L. Maloney spoke on the future challenge to Masonry and, in part, said:

"If the leaders of Italy, Germany, Spain and Japan would educate their people and enlighten them in ideals of freedom and tolerance, the entire world would be better off and the present war would not be a reality.

"The question naturally arises, What are we as Masons going to do about it? We are going to do everything that we can to keep people thinking for themselves; we are not going to allow someone else or some organization to do our thinking for us. We are going to be prepared to render encouragement and again fire the faint-hearted with their own zeal and, at the opportune time, re-establish Masonry throughout the countries where it has so ruthlessly been destroyed. I tell you, friends and brothers, there is a real challenge awaiting us after the reconstruction period begins.

"Briefly, the plan would be for all Masons in the United States to obligate themselves for a small sum each year, as a fund to be used just as soon as the war is over to again establish the lodges throughout the world where they are now outlawed. We could send Masonic organizers and advisors to the different areas where they could assist local Masons to secure quarters. We could supply emblems, Masonic paraphernalia, furniture and other supplies for lodge work. This plan, if instituted abroad in the war torn countries immediately after the war is over, would have the effect of bringing order out of chaos, of giving them the strength and courage to reorganize their governments and their lodges, as was given our grandfathers who wrote our own Constitution and played such an important part in the organization of our government.

"Thousands of brave and loyal men of Europe have died the death of martyrs for no other reason than that of being Masons. While this innocent blood was spilled through the ignorance and intolerance of those in power in those countries, yet it is a challenge to Masons throughout the civilized world. Are we going to permit the broad, liberal principles of Masonry to perish from that part of the earth outside of America? If the Masons of the United States sincerely believe in the principles for which they profess faith, then they are obligated to give freedom-loving people in other parts of the world another opportunity to confess their beliefs. Even though an ocean separates us, our tie to help, aid and assist poor and distressed Masons and their widows and orphans still binds us."

CALIFORNIA

During the week of October 12th, the Grand Lodge of Masons in the State of California held its 93rd annual communication. San Francisco was the meeting place. Leslie E. Wood, 32°, of Sacramento, was elected Grand Master, succeeding Judge Frank Smith of Los Angeles. Mr. Wood was born in San Diego, April 2, 1896. He received his education in the public schools and in business college, and has been engaged in the printing business in Sacramento since 1922.

The eight chapters that comprise the Thirteenth District of Royal Arch Masons in California, honored Robert T. Minton, Grand High Priest of the Grand Chapter, at a reception in the main Masonic Temple, San Francisco, October 12th.

NEW ZEALAND

According to custom, the office of the Grand Lodge of New Zealand, A. F. & A. M., changes every two years from one to another of the four metropolitan centers—Christchurch, Auckland, Wellington and Dunedin. Some members think it desirable that the Grand Lodge have a home of its own in a permanent location, not only for convenience, but to avoid the expense of moving every two years, the danger of loss of papers and equipment in transit, and the expense to officers and staff of Grand Lodge in moving their families or in making many trips from their homes to the Grand Lodge headquarters. The establishment of a permanent home would be an inducement towards the creation of a Masonic Library and Museum.

MARYLAND MEDICAL SCHOOL

Maj. Gen. Robert U. Patterson, Retired, former Surgeon General of the U. S. Army, has been appointed Dean of the Medical School of the University of Maryland and Superintendent of the University Hospital in Baltimore.

Doctor Patterson, a former Baltimorean, was Dean of the School of Medicine at the University of Oklahoma for seven years, is a graduate of McGill University at Montreal, and an honor graduate of the Army Medical School at Washington. He is a Knight Templar, a 32nd Degree Scottish Rite Mason in the Valley of Guthrie, Okla., and a past officer of the National Sojourners.

HONORED

San Jacinto (Calif.) Lodge No. 338, as a courtesy for Hawaiian Lodge No. 21 of Honolulu, presented a 50-year medal to Bertram Griggs Holt of Hemet, Calif. Mr. Holt was made a Mason in 1892 in Western Star Lodge No. 2 at Little Rock,

Ark., and the next year received the Scottish Rite Degrees. During the Spanish-American War he was transferred to Honolulu as Commissioner of Transportation by President McKinley and was very active in Masonry, being one of the founders of Oloha Temple of the Mystic Shrine and Potentate in 1903. He will observe his 73rd birth anniversary December 4th.

ILLINOIS

The 103rd annual meeting of the Grand Lodge, A. F. & A. M., of Illinois was held at Chicago, October 13th and 14th. Karl J. Mohr of Rockford, Ill., was re-elected Grand Master, and Richard C. Davenport of Harrisburg, Ill., was re-elected Grand Secretary.

The Hon. Dwight H. Green, Governor of Illinois, Grand Orator, in an eloquent address reviewed the salient epochs of our history and showed how Masons and Masonry had played an important role in each.

OREGON

Clarence D. Phillips, Grand Master of the Grand Lodge of Oregon, in a message to the Masons of that state, announces that to each Oregon Mason in the armed forces will be sent a special Grand Lodge Certificate which can be used in any part of the world. It is hoped to establish field offices at Corvallis to serve Camp Adair, and at Medford to serve Camp White, with full-time agents in charge to be of help to the Masons in these camps. To cover the expense of this service, a voluntary contribution of 50 cents per member is asked.

Capt. Hans Mathisen of Maritime Lodge No. 193, Portland, Ore., lost his life when his ship was sunk by a submarine. The name of the ship and the place where the attack was made have not been made public. It is understood that he is the first Oregon Mason to lose his life in this way. Memorial services were planned for him in November.

The funeral held for Cornelius Gilliam of Polk County, Oregon, in June, 1852, is believed to be the first Masonic funeral held in that state. U. S. Grant of Dallas, Ore., a great grandson of the deceased, cites an excerpt from the Grand Lodge Proceedings of 1852, which stated that at a meeting held on June 14th of that year, a motion was passed requesting Salem Lodge No. 4 to perform the funeral rites on June 25th. Members of this lodge, together with visiting members of other Masonic lodges, met at a house near the grave and marched from there to the cemetery and conducted the service according to the Masonic Ritual.

Beginning October 1st, the Rev. and Mrs. W. B. Mahon of Independence, Ore.,

became superintendent and matron, respectively, of the Masonic and Eastern Star Home. They have long been active in Masonic and Eastern Star affairs, and succeeded Superintendent and Mrs. J. W. Welch, who are making their home in Portland, Ore.

J. E. PERRY HONORED

Joseph Earl Perry, commissioner of banks for Massachusetts and past grand master of the Grand Lodge of Massachusetts, was elected president of the National Association of Supervisors of State Banks at the 41st annual convention in Philadelphia, Nov. 17.

Perry was first vice-president last year, and has also served as a member of the executive committee, which acts as an advisory board to the Federal Deposit Insurance Corporation.

He is the first Massachusetts man to be honored with leadership of the association since Pierre Jay served in 1909. Rulon F. Starley is the retiring president.

OHIO

The Grand Lodge of Ohio, F. & A. M., held its annual meeting in the city of Columbus October 20th. This was at the same time that the Grand Lodge of Kentucky, F. & A. M., convened and the two Grand Lodges exchanged telegraphic greetings on the occasion.

The Grand Master of Ohio, Charles B. Hoffman, has instituted a War Service Fund to be maintained by voluntary contributions, and this will be used to aid the men in the armed forces who are passing through the various railroad junction points in the state. The cost will be trivial, amounting to seven cents per member for the first year. In some states as much as a dollar per member has been asked.

At Columbus, one of the busiest depots in the state, this work has been financed by the Scottish Rite Bodies of that city, with some aid from the Grand Master. A Mason, who is a veteran of World War I, is on duty at the Union Station each night, from 11:30 until 8:00 the next morning. His purpose is to serve all men in uniform. He helps them to get located, or wakes them from naps in time to catch their trains. Light refreshments are served, books and magazines furnished, or their baggage checked. Numerous trivial matters are attended to for the man in uniform which, as a stranger in the city, he thoroughly appreciates.

SECRETARY RETURNS

Franklin C. Fette, 33°, who for many years has been Secretary of Scottish Rite Bodies at Peking, China, under the jurisdiction of the Supreme Council, 33°, Southern Jurisdiction, is now living in California. He is an officer of the Fette Rug Company of Peking, China, and on

the back of his business card appears Chinese hieroglyphics, *Pei King* (the P being pronounced like B and the K like J). He stated that this means "North China" and that *Nan King* means "South China," and that *Pei Ping* means "Peace."

AWARDS TO TENNESSEE SOLDIERS

Charles Nelson, 33°, Deputy in Tennessee of the Supreme Council, 33°, Southern Jurisdiction, was very pleased at the news that his son, Capt. Charles Nelson, Jr., 23 years old, had been awarded the soldier's medal for heroism for rescues he and two soldiers, also from Tennessee, effected during a forest fire in California.

MISSOURI

The Grand Lodge of Missouri, A. F. & A. M., held its annual meeting in September and Governor Forrest C. Donnell, 33°, of St. Louis, was installed Grand Master for the coming year. He was Deputy in Missouri for the Supreme Council, 33°, Southern Jurisdiction, from 1937 to 1939. Dr. Arthur Mather, 33°, was reelected Grand Secretary; he has efficiently administered that office since 1927. The next session of Grand Lodge will be held at St. Louis.

Prior to the meeting of Grand Lodge, a patriotic meeting was held and the principal speaker was Lieut. Gen. Brehon B. Somervell, Commanding General, Services of Supply, U. S. Army.

REUNIONS

When the fall reunion was completed at Tampa, Fla., it was found that sixty-six candidates had taken the Lodge of Perfection Degrees and fifty-eight had finished in the Consistory Degrees, yet seventy-two brethren had taken part altogether. Some had received certain degrees before and this time finished with the 32nd, and others started with the Lodge of Perfection Degrees, but did not continue to the Consistory.

There have been seventy candidates elected for the reunion at Charleston, W. Va., on October 19th to 22nd, inclusive. Other Valleys in the Orient of West Virginia report prospects for good classes during the fall months.

ONE HUNDREDTH ANNIVERSARY

The Masonic Lodges of Dubuque, Iowa, celebrated the 100th anniversary of Masonry in that city. Dubuque Lodge No. 3, which is the mother lodge, joined with Metropolitan Lodge No. 49 and Mosaic Lodge No. 125 in the celebration, which was held October 15th in the Masonic Temple.

OSAGE INDIAN HONORED

One of the victims of the battle of Midway Island was an Osage Indian, Maj.

Gen. C. L. Tinker. A tribute to his memory took place September 27th, in Chicago, Ill., when an evergreen tree was dedicated to commemorate his life and achievements. The tree stands beside the altar in the Garden of Memory of St. Stephen's Protestant Episcopal Church.

American Indian seamen and midshipmen attending Abbott Hall and Navy Pier formed a guard of honor. A council fire was lit and tobacco leaves cast into it in tribute.

CONFEDERATE VETERAN

George William Watson, one of the last Confederate veterans in West Virginia and the last in Jefferson County, has passed away at the age of 102 years. His death was hastened by a fall. He belonged to Triluminar Lodge No. 117, of Middleway, W. Va., and was a member of Company D, 12th Virginia Cavalry, in the Civil War.

GREAT BRITAIN

Rt. Hon. and Earl of Stair, 33°, Sovereign Grand Commander of the Supreme Council of Scotland and a Past Grand Master Mason of that Grand Lodge, was installed as Provincial Grand Master of Galloway in August.

Rt. Hon. the Earl of Elgin and Kincardine, a Past Grand Master Mason of Scotland and Lieutenant Grand Commander of that Supreme Council, was recently appointed as Representative of the United Grand Lodge of England near the Grand Lodge of Scotland.

In his will, Robert Caird, member of Lodge Greenock Kilwinning No. 12 of Greenock, Scotland, left instructions that £1,000 be given to his lodge, and that all I.O.U.'s unredeemed should be cancelled.

At the quarterly communication this fall of the Grand Lodge of Scotland, with Rt. Hon. Viscount Traprain presiding, subscriptions to the War Distress Fund were reported in the amount of £3,788. The Provincial Grand Lodge of Glasgow gave an additional sum of £500.

The Province of Monmouthshire, England, whose history dates back to 1753, recently welcomed a new Provincial Grand Master when Col. J. G. Bishop was installed.

Another among the oldest Masonic Provinces in England, that of Cornwall, which dates from 1752, recently installed Sir Montague Eliot, a member of an old Cornish family, as Provincial Grand Master.

The oldest Provincial Grand Master in England in point of age is Sir Herbert L. Watkin Williams-Wynn, 82 years of age, who has presided over the Provincial Grand Lodge of North Wales since 1914.

Canada Lodge No. 3527, in London, Eng., this year celebrated its 75th anniversary. Is a gathering place for Cana-

dian Masons who are in England and has entertained many overseas brethren. The new Master, Ben H. Russell, was installed in office by Brig. Gen. W. H. V. Darell, Assistant Grand Master of the Grand Lodge.

GRAND COUNCIL R. & S. M., OHIO

The 113th annual assembly of the Grand Council, Royal and Select Masters, of the State of Ohio was held recently at Columbus, Ohio. Dr. W. Frank Wells, General Grand Master, Royal and Select Masters, U. S. A., attended and told of what Masonry in all its Bodies meant to him and should mean to every Master Mason. Probate Judge Horace H. Nye of Elyria, Ohio, was elected Grand Master, and Roscoe B. Walcutt, 4080 Cleveland Avenue, Columbus, was re-elected grand recorder.

ALASKA

In the Territory of Alaska there are eleven Blue Lodges which are under the jurisdiction of the Grand Lodge of Washington, F. & A. M., and in Juneau, Alaska, there are four Bodies of the Scottish Rite and one Body at Ketchikan, Alaska, which are under the jurisdiction of the Supreme Council, 33°, Southern Jurisdiction, U. S. A. From the quarterly News Bulletin issued by the Masonic Bodies at Juneau, the following items were taken.

Chester Kay Tripp, 32°, K. C. C. H., died at Juneau, July 4, 1942. He was the only son of the late Herman T. Tripp, 33°, who, for many years, was Deputy in Alaska of the Supreme Council, 33°, Southern Jurisdiction. Born at Jackson, Calif., March 19, 1893, he went to Alaska with his parents at the age of four and spent most of his life at Juneau. At the time of his death he was Preceptor of the Council of Kadosh.

Twice a degree team has journeyed to Fairbanks to confer the Scottish Rite Degrees and another reunion is planned for this fall if transportation is available.

At the session of the Supreme Council in 1941, Howard D. Stabler was elected to receive the 33rd Degree Honorary and went to Seattle, Wash., for the conferral of this degree by Sovereign Grand Inspector General William S. McCrea.

Transportation difficulties kept many Alaskan Mason from attending the meeting of the Grand Lodge of Washington at Tacoma this year, and some of the lodges were not represented.

Mount Juneau Lodge No. 147 faced a crisis when the Master, Robert W. Cowling, was prevented by his war work from attending lodge; Judson Whittier, Senior Warden, is with the armed forces, and Junior Warden Ethan H. Nelson has left the Territory. To overcome this difficulty Grand Master Stedman appoint-

ed District Deputy Howard D. Stabler as his deputy to open Mt. Juneau Lodge in the absence of these three officers.

Senior Warden Judson Whittier met with an accident on the Richardson Highway, but his father, M. S. Whittier, 33°, who is Deputy in Alaska of the Supreme Council, 33°, Southern Jurisdiction, reported that his injuries were not serious.

NEW SENATE CHAPLAIN

Dr. Frederick Brown Harris, pastor of the Foundry Methodist Church of Washington, D. C., who has just been selected as Chaplain of the United States Senate, is a member of Pentalfa Lodge No. 23 of the District of Columbia. Doctor Harris succeeds the late Dr. Zeb Barney Phillips, who was Chaplain of the Senate for many years and Canon of the Washington Cathedral, also a Mason.

SUPREME COUNCIL OF CANADA

The annual session of the Supreme Council, 33°, for the Dominion of Canada was held in the city of Hamilton, Province of Ontario, in the early part of October. The preliminary meetings of the committees and the conferences of the officers were held during the day and evening on Monday, Oct. 5. At ten o'clock on the morning of Oct. 6 the Supreme Council was opened in full form by Grand Chancellor James H. Winfield, 33°, of Halifax, Nova Scotia, Acting Sovereign Grand Commander.

This Supreme Council has been heavily taxed by death taking away Sovereign Grand Commander John A. Rowland and Lieutenant Grand Commander A. F. C. Ross. Under the Statutes of this Supreme Council, the mantle of Acting Sovereign Grand Commander fell upon Past Sovereign Grand Commander William H. Wardrope of Hamilton. Illness prevented him from being in attendance at this session and the heavy duties of carrying on devolved upon Grand Chancellor James H. Winfield.

The Allocution, shorter than usual, but excellent, was read by the Acting Grand Commander and the various items therein referred to the proper committees.

Tuesday evening, the 33rd degree honorary, with acting Grand Commander Winfield presiding, was conferred upon eight who had been elected last year to receive this degree. Because of their service, fifteen brethren were elected to receive this degree at the next session of the Council, which will be held in Montreal next October. Four or five active members of the Supreme Council were prevented from attending because of illness.

Four active members were elected, as follows: Howard B. Moore of Toronto,

James A. Simpson of Hamilton, William Carswell of Montreal, and Clarence L. Pitts of Ottawa. M. P. Sovereign Grand Commander Melvin M. Johnson of the Northern Masonic Jurisdiction, U.S.A., was given the honor of crowning them Active Members.

The election to fill the vacant offices resulted in electing Douglas G. McIlwraith, of Hamilton, M. P. Sovereign Grand Commander and George H. Ross, of Toronto, P. Lieutenant Grand Commander. The election of Doctor McIlwraith to the office of grand commander left vacant the deputyship in the Province of Ontario, and Dr. James A. Simpson, who had just been made an active member, was elected to fill that office. The honor of installing these officers was given to John H. Cowles, commander of the Southern Jurisdiction.

On account of war conditions and travel inconvenience, only the above mentioned active members from the two jurisdictions in the United States were present as guests of the Supreme Council of Canada at this session.

The luncheons, dinners and rides about the city showed a splendid cordiality and hospitality and were greatly enjoyed.

At the close of the Supreme Council session on Oct. 7, the Provincial Grand Lodge of the Royal Order of Scotland was called into session, with Provincial Grand Master Douglas G. McIlwraith presiding, and the degrees of that order were conferred upon three brethren. This was followed by a banquet, in which the ladies participated. The general attendance of active and honorary members and ladies was fewer than usual because of war conditions. The local chairman of the committee on general arrangements, W. H. Cooper, and Ralph Ripley, chairman of the committee of transportation, and in fact all of the committees, served most efficiently and satisfactorily.

A LOOK AHEAD

Prophecies are plentiful and easily procurable in a variety of qualities and values.

Prophecies wrought of hope are available at low cost. Prophecies constructed on able in generous quantities, and their first a firm foundation of knowledge and reasoning are rarer, but are better values. One has the privilege of choosing, but it is difficult to distinguish the poor qualities from the good, because there is no standard system for grading the qualities of prophecies.

In the past 3941 years there have been somewhat more than 800 wars, not including minor insurrections. The wars were followed by periods of economic distress that were reasonably proportionate to the length and extent of the wars,

and that imposed hardships on individuals and on businesses. Yet trading was done in those periods of distress. People sought goods; other people undertook to produce the goods; and still other people engaged in transferring the goods from producer to consumer.

Long ago, the American standard of living surpassed that of all other nations, and it has continued to improve; yet that progress was not without interruption. There have been booms and depressions in America, and experience has been accumulated.

Boom periods in America have retarded the development of products. Depressions have speeded developments.

Meanwhile, research and inventive effort are being intensified in the interest of defense, and for the development of substitute materials for commercial use; but commercial applications of inventions and research findings must be deferred until priority restrictions are lifted so that equipment may be bought.

It is to be expected that with the passing of the current emergency, the accumulated findings of inventors and of research scientists will be speedily brought into use for the development of new, attractive, and inexpensive products.

The habits of people are susceptible to change; but basic human instincts have changed little, if at all, since the early days of civilization.

It is the nature of people to extend friendship and help to those that are themselves friendly and helpful. It is the nature of people to give their confidence and favor to respected familiars—to those that are known best and judged to be wise and honorable.

It is not to be expected that human nature will change in the time that will intervene between now and the period of readjustment.

It is the nature of people to confer friendships slowly, to bestow confidence only when it appears to be merited, and to withdraw both promptly on evidence of neglect.

It can be expected that the friendship and public confidence will be enjoyed by businesses that cultivated them continuously, for a long time.

When these elementary hints are arranged and viewed in combination, they acquire a sequence that is suggestive.

Business will be done in the period of readjustment, and the severity of competition will prompt the bringing of newer, better, and lower cost products into the market.

The new products will displace old established products, and impede efforts to

restore other old products to public favor. Some—possibly many—of the products that receive preference now will not receive it then.

The friendly regard and confidence of the public represent the best assurance of security in this uncertain world.

EARLY MASONIC PATRIOTS

Masons played important parts in every phase of the American Revolution. General Washington, himself a Craft member, had Masons in key points on his staff and throughout the army. Other Masons sat in the Continental Congress, and served in other capacities to aid the Revolution.

Of the fifty-six men who signed the Declaration of Independence, there is evidence that thirty-one were members of the Fraternity. Twenty-three of the thirty-nine signers of the Constitution were Masons.

The following lists of Masons who signed these two historic documents were compiled by Masonic scholars over a period of many years. In a few cases, there is no definite proof that these early patriots were members of the Craft, but there are strong indications that they were. The lists were presented in the brochure, *A Masonic Tribute to the Sesquicentennial of the Constitution and Inauguration of George Washington*, published by the United States Sesquicentennial Commission.

Declaration of Independence: Samuel Adams (Mass.), Josiah Bartlett (N.H.), William Ellery (R.I.), Benjamin Franklin (Pa.), Elbridge Gerry (Mass.), Lyman Hall (Ga.), John Hancock (Mass.), Joseph Hewes (N.C.), William Hooper (N.C.), Samuel Huntington (Conn.), Thomas Jefferson (Va.), Richard Henry Lee (Va.), Francis Lightfoot Lee (Va.), Francis Lewis (N.Y.), Philip Livingston (N.Y.), Thomas McKean (Del.), Robert Morris (Pa.), Thomas Nelson, Jr. (Va.), Robert Treat Paine (Mass.), John Penn (N.C.), George Read (Del.), Benjamin Rush (Pa.), Roger Sherman (Conn.), Richard Stockton (N.J.), George Taylor (Pa.), Matthew Thornton (N.H.), George Walton (Ga.), William Whipple (N.H.), John Witherspoon (N.J.), Oliver Wolcott (Conn.), and George Wythe (Va.).

Constitution: Abraham Baldwin (Ga.), Gunning Bedford, Jr. (Del.), John Blair (Va.), William Blount (N.C.), David Brearley (N.J.), Jacob Broom (Del.), Daniel Carroll (Md.), Jonathan Dayton (N.J.), John Dickinson (Del.), Benjamin Franklin (Pa.), Nicholas Gilman (N.H.), Alexander Hamilton (N.Y.), Rufus King (Mass.), John Langdon (N.H.), James McHenry (Md.), James Madison (Va.), Robert Morris (Pa.), William Paterson (N.J.), Charles Pinckney

(S.C.), George Read (Del.), John Rutledge (S.C.), Roger Sherman (Conn.), and George Washington (Va.).

MEMORIAL

A retired secretary comments to the CRAFTSMAN as follows:

"Recently one of our Lodge members died. He had been a town official for many years. He had served his Lodge as secretary during the years after the first World War, doing in three years the same amount of detail work the average secretary would do in eight years. He had been married forty years, his home life most harmonious.

"His illness had taken the available funds and his salary during his illness. He had been caring for his wife's mother in a nursing home for several years; the funeral expenses are always heavy no matter how simple they may be; money at such a time is extremely important; there are many unforeseen demands.

"I have just returned from a call at the home of the deceased. His widow showed me a beautiful memorial plaque that had been sent with the love and esteem of those with whom he had worked: the cost, twenty-five dollars. The widow knew the cost, for her husband had ordered them himself in the past for other town officials.

"Suppose this memorial had been more simple, of a size suitable to be carried in a lady's present day hand bag. It would have been just as full of the respect of his associates and yet at a cost of not more than two dollars and a half or five dollars. The cash over and above the cost of the memorial could have been handed to the widow to purchase a memorial, something with a happier side to it. For example, a pair of window boxes or an attractive bird-bath for the garden—the deceased had been a lover of flowers and his garden a joy to him.

"These well intended memorials have no suitable place in the modern home. They resemble a slab or tombstone and are most depressing to have around where we must continue to live and in part try to forget sadness.

"Members of the fraternity and officers of other organizations, towns, etc., should consider memorials from the standpoint of the widow. I admit I had never so considered it in that respect. Of course all cases are not like the one above, yet I have never seen a memorial displayed on the walls of a home that I can recall.

"The Masonic apron of this brother will be presented to the Lodge to be used when one of the fine young men in whom this brother was interested, presents himself as candidate for degrees. What a fine memorial he is leaving to some young man who went to him as a father for advice and direction."

All Sorts

Queenstown, Ireland
May 31, 1942.

Dear — — —

Your welcome letter received, and me and your Aunt Bridget thank you kindly for the money you sent. We had seven masses said for your Grand-father and Grand-mother. God rest their souls.

You have gone high places in America. God Bless You. I hope you'll not be putting on airs and forgetting your native land.

Your cousin McSweeney, was hung in Market Place last week for killing a policeman. May God rest his soul, and

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may God's curse be on Jimmy Rodgers, the informer and may he burn in Hell. God forgive me. Times are not as bad as they might be, the herring is back and nearly everyone has a heart in making ends meet and the price of fish is good. Thanks be to God.

We had a grand time at Pat Muldoon's wake. He was an old Blatherskite and it looked good to see him stretched out with his big mouth shut. He is better off dead and he'll burn till the d—d place freezes over. He had too many friends among the Orangemen, God curse the lot of them. He took a pot shot at a turncoat, from in the back of a hedge, but he had too much drink in him and missed. God's curse be on the whiskey. I hope this letter finds you in good health and may God keep reminding you to keep sending the money.

The Brennans are 100% strong around here since they stopped going to America. They have kids running all over the country.

Father O'Flaherty, who baptized you, is now feeble minded and sends you his blessing.

Molly O'Brien, the brat you used to go to school with, has married an Englishman. She'll have no luck.

May God keep you safe, and keep you from sudden death.

Your devoted cousin,

Timothy

P.S. Things look bright again. Every Police Barracks and every Protestant Church has been burned to the ground, and thanks be to God.

P.S. Keep sending the money.

SNOBBERY PERSISTS

When I awoke this morning and said my Salutation to the Dawn—what question do you suppose agitated my cosmos? It proceeded from wonder whether the well-known heading would appear that day on a letter in *The Herald*—"To End the Discussion." When I found it not, I was gleefully encouraged to contribute my bit to consideration of a topic that has intrigued me for years.

Snobs! The word really belongs in the index expurgatorious, but it is in too general use to find a residence there. It is one of the grave faults of the pleas for democracy that they do not mean what they seem to mean. Yet if they are designed to help the war effort, we should not be too critical. No war will put an end to human differences—differences in blood streams, differences in tastes, likes, dislikes, associations, differences in tendency and temperament, tempo and temper.

We cannot cast persons to the common mould. When we get through, we still have those who do not care for parsnips and those who regard them as a gastronomic delicacy. Why kid our-

selves? Why rationalize realities until they become absurd?

We have splendid campaigns for all manner of things in times like these—and that, of course, is well. We make it appear that our interests are common, that we face a common danger, and that the captain's lady and Judy O'Grady are sisters under the skin. But when the storm has subsided and the peril is past, they don't sip tea together, they don't play golf together, they don't occupy the same pew. You know that. Let us be honest.

A short time ago a man was asked if he knew a certain woman. He replied: "I don't know whether I do or not. I have been introduced to her a dozen times or more, but she never speaks when I meet her or shows any sign of recognition."

It is all a reversion to type—to the days when persons were segregated in places of public assembly. We read and hear pleas for equality, for tolerance, for all sorts of things that are baseless and

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futile. Some of these pleas are hollow and hypocritical.

When we get through we shall seek our own coteries, our own lodges, our own organizations, our own leagues, our own parties—units and aggregations whose composition appeals to our several natures. Individuals cry in behalf of human beings they would not incorporate in their own home circles or marry. Let us be square. The Lord must love the snobs, he makes so many of them.

You may ask whether I have found a solution for this. My answer is, "partially."

To begin with, destroy the inferiority complex, and in its place introduce a superior design! A person is superior or ought to be. He has a right to hold his head high, to look the world squarely in the eye, and go his way—living his life as he enjoys living it, not climbing, not seeking the company of those who do not care for his presence, finding contentment in lines they might not understand. We have lifters and leaneers—those who just love to be petted and patronized and uplifted. We find malingerers in every avenue of life—more's the pity.

But that has nothing to do with the present issue. That is one of human experience, of getting along with those with whom we are thrown together in our complex and complicated civilization. We have only to study the social

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sections of the newspapers to understand how shapely defined are the caste lines. Writers try to determine whether you belong to the Society Register or should be listed among people who live on the other side of the tracks. And it is a harsh commentary on our boasted civilization that the cold, rigid, frigid lines are now and then drawn to breaking tautness in places where are taught the precepts and where are set examples of One who had no place whereon to lay His head and, with the weight of the cross that was the emblem of the world's redemption, staggered up His stony Calvary to give his all for you and me.

JOSEPH HOLLISTER.

Pittsfield.

VET'S JOB

He was dug out of his wrecked car and carried to the doctor's office.

"I can't do anything for him," said the doctor, "I'm a veterinary surgeon."

"That's all right," replied the patient. "I was a jackass to think I could do 50 on those tires."

TECHNIQUE

HIM—"What made you think she's a photographer's daughter?"

HE—"Because her system is to sit in a dark room and await developments."

YES, WHAT?

FATHER—"Why do you have dates with that girl?"

SON—"Because I want to."

FATHER (suspiciously) — "Want to what?"

A GOOD JOB

"What's the big idea?" the officer asked. "What are you men doing climbing trees and crawling through the bushes?"

"Well, Sir," the private explained, "we camouflaged the gun before lunch and now we can't find it."

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JUDGE—The sentence is 20 years penal servitude.

PRISONER—But, my lord, I won't live that long!

JUDGE—Never mind, just do the best you can.

THE WORST

Homer Jones came home dragging his heels, and slumped down in a chair, his face a picture of despair. "The worst has happened," he said dismally.

"No!" cried Mrs. Jones aghast.

"Yes," said Homer. "This afternoon just before quitting time the boss called me in and gave me the business."

GIVE HIM A DRINK

The golf club grouch was complaining bitterly at the "19th" about the worm casts on the greens. The captain came in and was immediately button-holed.

"Isn't this the time of year to treat worms?" the grouch asked.

"Sure," replied the captain. "What will you have?"

SMALL STONES ALSO SERVE

While piling stone behind our new fence I was reminded of a story that David Grayson tells in his inspiring book, "The Countryman's Year."

"Yesterday," writes Grayson, "I was talking with an old country philosopher I know. He was laying a stone wall and commented on the indispensability of small stones to keep the large ones in place—to make the wall solid."

"And I was thinkin'," said he, "of the need of small men, like me, to keep the big ones in place. They can't leave a man of us out."

"That's what they sometimes forget," said I.

"Yes, sir, they forget—but it ain't fer long. Their wall falls down."

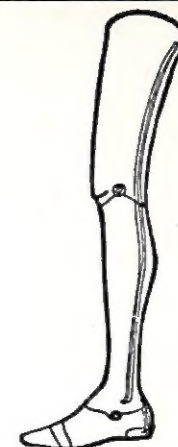
In America today we need the small stones as well as the big stones to build up our wall of defense. Without the little men the big plant must close down. Without the united efforts of the little men the big cause may be lost. No matter how small we are, if we do our part, we can help hold up the wall.

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To the Freemasons in the Armed Service and Their Friends



A great many Masons are serving in the armed forces of the United States. These men, separated from home ties, seek more and more contacts with family, friends and Masonic fraters. It is the part of plain privilege to see that they get them.

To the relatives of these men it is not necessary to suggest that frequent letters are very welcome at all times, for truly "absence makes the heart grow fonder." Friends, too, can help, not only by writing letters to those in service but in contributing otherwise to their comfort and happiness.

In this connection it is suggested that a subscription to THE MASONIC CRAFTSMAN would be eminently appropriate. Within its columns is much of interest to the Mason, in service and out.

To facilitate the good work the publishers of this journal make this offer:

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It is a time to close up the ranks, for added strength lies in unity. Our men, privileged to serve in the greatest enterprise the country has ever dedicated itself to, deserve every possible support and your dollar can help in this way very acceptably.

There are many other demands upon your funds, but this offer, it is believed, will appeal to many to whom the Masonic tie is something more than a phrase and will afford happiness, comfort and enlightenment to brethren in uniform throughout the world.

Write early and act promptly—for time is of the essence.

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